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1) Relationship of God to the Absolute; the Lord's Prayer.
2) Uniqueness of the individual.
3) What is the container of infinity?
4) Nature of desire and cause of thoughts.

Q: If in God Consciousness we perceive God and yet are unable to perceive the Absolute, does this mean that God and the Absolute are not the same? And if not, what is their relationship?

MMY: When we say Absolute, then that is the level of life which has no activity. It is non-relative. The Absolute is on the level of isness. It is the basis of is and is not, at the same time. It's absolute, non-relative. The Absolute does not do anything. It is It, even though I capital. But then it is It. Because it is It, Absolute is It, then it does not do, it does not know, it does not think. It does not do anything: it is Absolute.

When we say God, thereby in our mind we conceive of Someone who at least knows and does. And knows everything and does everything, creates everything. Someone more dynamic. When we say Creator we attribute the ability of doing everything, ability of creating everything. We say omniscient God, who knows everything. Almighty, does everything. Can do anything. And therefore these two words cannot be placed equal to each other.

Q: Is God then outside of the Absolute?

MMY: Now, we cannot place Absolute out of God. Because everything must be included in the creation of God. And we cannot place God out of the Absolute. Both ways. Because, if God is out of the Absolute, then he is only in the relative. And nothing can be only relative because change does not finish off anything. It continues. Relativity continues. And if change, if relativity, is to continue, it must have to continue on something which is not it. Something variable, if it is to go on and on and on, then this discontinuity of the variable must be on the non-variable. And therefore [something] only relative cannot be. For relative to be, Absolute has to be. And therefore, God cannot be only relative. Because relative cannot be without the Absolute.

A wave cannot be without the ocean. And likewise. The ocean cannot be forever without a wave. For the ocean to be appreciated as an ocean it must sometimes swell up in waves. And therefore we cannot think of God outside Absolute. When he's Almighty, the moment we say almighty, and from our own experience we know that even as men we can comprehend Absolute. And not only comprehend Absolute as being different and distinct from us, but as our own Being, as our own Self. When we men, even we miserable men, suffering men, are nothing but Absolute in essence (one area of our existence is absolute, other area of our existence is relative) when we ordinary men are both absolute and relative then all Almighty God, we can place at least on this level. That He must be absolute, He must be relative, He must be both. And therefore, as far as Absolute is concerned, it must be within the range of God. As far as God is concerned, it must be within the range of the Absolute. So Absolute and Relative, both are there. When we say God, the Creator we have Absolute and Relative.

But we cannot say one is the other, because if we say God is Absolute, then what happens to the Relative? Then we have no place of Relative in the Kingdom of God. But we do have Heaven and Earth in the Kingdom of God. And what we want is "Hallowed by Thy name, and that be on Earth as it is in Heaven." We want that. The name to be hallowed. Mantra to come in the glow, the name hallowed. The mantra appear as glow. And this is "Hallowed be thy name." And this on Earth as it is in Heaven.

Transcendental Meditation is a technique where His name is hallowed. Halo is the glow around the head. "Hallowed by Thy name." Mantra becomes more and more refined and refined and refined. And the sound takes the form of light. And then from there it transcends. So Lord's Prayer is just the typical expression of Transcendental Meditation. It's a typical expression of Transcendental Meditation. So those who meditate,

they really put to practice the Lord's Prayer. It's no use reading... no use means: not so much of value—it's a comparative term.

When the loving father sends a telegram "I am coming on that day, landing at that time, by that flight." The telegram of the father: he is coming on that day, and such a beautiful telegram: loving father coming on that day, coming on that day. Repeating the telegram and repeating the telegram, engrossed in the love of reading the telegram to such an extent that the day comes and the flight goes and the time is past."And the father is coming on that day, and keep on repeating. The day has come and the day has gone. And when the father comes, I am busy worshipping the telegram—"The father is coming on that day, the father is coming on that day." Delighting over the reading of the telegram, not acting on that. Just repeating "Hallowed by Thy name, hallowed be Thy name."

Let the name be hallowed quietly [laughter]. This is putting that thing to practice, rather than singing the glory of it. And enjoying the great possibility that awaits it.

It's very important that the meaning of the scriptures becomes a living reality of life, not just read out in reverence. Reading the words in reverence has its value. Scriptures have to be valued, respected, read every day so that what we are experiencing is verified. And this verification of personal experiences makes us more confident on what we are doing. So it's for the practical benefit of verification of our process of development, or evolution. We verify through scriptures. When we see the name is being hallowed, and the whole light and the transcendent—beautiful. Kingdom of Heaven is within you; it's really within you. Well said! Scriptures are verified by direct experience. And the experience is verified by scriptures. It's a mutual help. It's a record of the past to testify [to] the genuineness of present experience in every generation.

Q: Maharishi, if every man's own essential nature is the unbounded Absolute, and therefore the same for all men, what is the basis of our individuality that makes us all unique?

MMY: A wave of the ocean: The basis of a wave is the desire of the ocean to play. That's the basis of individuality. And the play must be in the midst of many. So the ocean swells itself this way and that way, and then waves are created. Individual is just a wave of the infinite value of life. And that is why, whatever is the content of infinity is the content of the individuality. And content of infinity is: unmanifest, unbounded, absolute. Immortality. Stability. Immovability. Infinite harmony. And this is the content of individuality. Just like, whatever is the content of ocean—water—same is the content of its waves.

Q: What's the container?

MMY: Container is again the same. Infinity is its own container. It is its own container. And that we know directly from personal experience in UC [Unity Consciousness]. It's contained in itself. Even TC [Transcendental Consciousness] gives a taste of this reality. Now when we transcend the mantra, in what is contained that liveliness, that unboundedness? We analyze our experience of transcendence. In what is that contained? We don't see anything else other than that in that area. And therefore we frame an expression: That is contained within Itself. It has no other container than Itself. So not even waiting for UC to realize this value, even in TC we know that this unbounded awareness is contained within Itself. It is its own container. It is its own content. Container also is infinity. Content also is infinity. Experiencer also is infinity, the object of experience also is infinity. There is nothing but that, and that I am. Am-ness. Then we say Being. It's the field of Being. Unmanifest, absolute, non-changing field of Being. It is in Itself, by Itself, for Itself. It is self-sufficient. And that is why we say I capital: It. We like to glorify It, It seems to be self-sufficient. And why not we should glorify It? It is what I am. That is why I also is always big. It also is always big. Because it is I that is I. And when we tell to someone "That thou art," that unboundedness is what is your essential nature. This body, this thing, this thing, this thing, this is surface value of individual life. That is real, lasting, infinite, unbounded, eternal value of individual life. It's a very beautiful thing.

Q: Maharishi, I'd like to ask you about the nature of actions in less extensive area, the waking state area. You went over the mechanics of thoughts as they arise in meditation, and we know that they are due to stress releases. But what are thoughts in activity outside of meditation due to? And how do those thoughts change, or how does the cause of those thoughts change as we progress?

MMY: Doesn't change. Because what we have just now seen, rest should be replaced by action, action should be replaced by rest. The same process continues. And what is this? Propelled by the desire of Creation. We have seen how thoughts come during meditation. In meditation the body gets rest. Rest releases stress. Release of stress on the physical produces a corresponding mental activity. Thoughts come. This is our story about thoughts. The thoughts are projected from the evolutionary process taking place on the level of the body. Evolutionary process taking place means: stresses being released. All that cramps the heart, stresses, they are being thrown off. So from this procedure of releasing the body from the stresses [in order] to function normally, thoughts come. This means: thoughts come due to the functioning of the process of evolution.

To sum up: Thoughts result from the inspiration of evolution. Same is the basis of thoughts at any time, doesn't matter what time. We think. An architect thinks, creates, so many things. Every thought is the expression of the force of evolution—evolve, progress, create, go ahead. It is through thoughts that we progress. It is the thought that propels progress, as if.. And therefore, whether the thoughts are during meditation arising from stress, or the thoughts are due to our ordinary waking state of consciousness, arising out of necessities, requirements, they are all propelled by the same force of evolution. So the basic cause of a thought is always same. It appears different circumstantially, but in its structure the cause of thought is the same that gave rise to Creation.

Q: In the Gita you spoke of desire as giving rise to actions and thoughts.

MMY: Right, right, right.

Q: Is it evolution that causes the desire?

MMY: Need of evolution, need of evolution. One wants to evolve. And one evolves through action. One acts through thought. Thought for action, action for evolution. And therefore, thought for evolution. Simple.

Q: But where does the desire come from?

MMY: Desire is just a qualified nature of a thought. Qualified thought is desire. It's more specific. And by the time a thought takes the shape of a desire, now it is channeling itself ready to perform action. So the thought may be said to be a previous state of a desire which is a channel for action. Previous state. A more preliminary, a more infant state is thought. More developed state is desire. More advanced state is action.

Q: Is not the quality of the desire different in waking state and CC? In other words, the desire in Cosmic Consciousness as I understand it it, is a response to Nature. Response to some unbounded awareness. Whereas in waking state I thought it was somewhat tied up into our ignorance.

MMY: Right, right, right. Absolutely right. Individual ignorant sort of a man is like a small computer, which can compute one thing considering maybe one thousand items. One thousand items can be considered and one direction can be pointed by a small computer. A bigger computer can take into account one million informations and project a direction. Still bigger computer can take billions of informations and project one direction. Depends upon how big a computer is.

The computer of Cosmic Intelligence, which is in charge of the whole Creation—and everything is being computed most accurately at every moment, because otherwise the whole universe may collapse, and where it would collapse don't know, but sure enough it can collapse in space. But everything is precisely measured, and kept in order at every moment. There is that almighty, omniscient intelligence.

Human intelligence can take into account hundred items: my home, my family, my friends, my job and this and this and this. And so much every item should be properly handled, and therefore my action should be this. If I act differently my children may begin to grumble, friends may begin to grumble, office will collapse, something may happen. The human computer can take into account so many things. But it's beyond the human computing to take everything into account. And we have discussed some time ago how it is

necessary for every action of ours to produce harmonious influence in our surroundings. For everything, all the trees, mountains, this, this, this, everything should be nourished by what influence we produce by every action of ours, by every thought of ours. And therefore because it is not possible for us to be so alert, to take into account so many things that are being influenced by our thought, that is why what we do is: we create a situation on the level of our awareness so that our awareness is on that level which is the level of cosmic intelligence which is automatically taking care of everything.

That means: every activity that is taking place in nature is conducive to the maintenance of balance in universe. And when our awareness is placed on that level, then automatically all good will be computed, taking into account the life of all the billion things. And then the direction of our thoughts will come up, spontaneously that thought will come up. This is the safest procedure of being free from falls, being free from faults, being free from incapacities. Being strong and faultless, right and fulfilling. Because each life is connected with inummerable things around. And every action of each life has to be all supporting. And therefore, the technique is that we leave our computing creative intelligence on the level of that enormously huge computer which, we don't know how, it has set every thing in motion automatically. That is why we stop thinking about it. We just throw our awareness on that, and act easily. Innocently. Comfortably. Without much botheration. Everything goes right, right, right.

So this is knowledge. We are in possession of that knowledge which can make our awareness spontaneously suitable for producing life supporting effect through every thought and action of ours. And therefore, we don't have to be in danger of consciously or unconsciously creating sins, creating crimes. We don't damage. Spontaneously we put ourself in a position: automatically things will go right. This is our technique of TM. Technique of TM provides us with a huge enormous computer, which computes our daily requirements. All our activities, all our desires. It's such a beautiful thing.

Q: I was just asked if you would comment on the possibility of stress at the cosmic consciousness level. It seems that there would not be, but...

MMY: It's very obvious that there would not be stress.

Q: I believe that it was in the Gita commentary that you spoke of stresses as being, or impressions as being, the seats of desire. And this is one place where I'm confused. You spoke of thoughts giving rise to desires, and yet...

MMY: Thoughts giving rise to desires, this is just what I said just now. The thought is just preliminary state of a desire. Thought is getting organized, and then it becomes an organized desire. And the desire is to provide a channel for activity. Thought may be undirected. By the time it develops into a desire it takes a specific direction. And then action projects from that.

Q: Is desire a feeling, an emotion?

MMY: Desire is the advancement of a thought in a particular direction to achieve something. This is what we know desire to be.

But desiring alone is not enough. If we have the ability to desire, we must have the ability to fulfill the desire. Otherwise [we are] wasting energy in desiring. Therefore a very established proverb: Deserve and then desire. First deserve, then desire. If you don't deserve and desire, then your inability will make you not very happy with your desire. If you don't deserve, you don't get. You get what you deserve. And therefore, desire what you deserve. And how to do that? Only by gaining CC quickly through TM. The procedure is the same. All our streams of thought to end here: TM. TM twice daily. Before meals. [laughter]